

LUCIFER.

THE LIGHT-BEARER.

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WHOLE NO. 1074

WOULD FREEDOM DEGRADE WOMEN?

In the *Woman's Journal* for August 18 there is an article by Ida Husted Harper, copied from the *Boston Transcript*, which is so rich in unconscious humor that it is well worth reading. Mrs. Harper has just been attending the sessions of the International Woman Suffrage Alliance at Copenhagen, and has been horrified beyond measure to find that the woman suffrage movement of continental Europe is in the hands of socialists and free-lovers. She says:

"An embarrassing situation has been encountered in the fact that the movement to enfranchise women is in many parts of Europe in the hands of socialists—not the moderate type, which for the most part represent socialism in America, but the radical and extreme class who would overturn absolutely the existing institutions, among them that of marriage."

And again:

"In another country, which is so staid and respectable that it shall be nameless, the president of the suffrage association is a beautiful and dignified woman of irreproachable character, and yet she is a pronounced advocate of 'free-love' in its most radical form. This doctrine, which would practically wreck all that has been gained for women by centuries of progress, is indignantly rejected by those who form the enduring bulwark of every community, and they will set their faces like adamant against any reform with which it is connected."

I want to draw special attention to the statement that free-love "would practically wreck all that has been gained for women by centuries of progress." Now, I am going to give Mrs. Harper the finest chance she ever had to distinguish herself. Let her come forward and tell us just what "has been gained for women by centuries of progress." We all know that women have shared the benefit of industrial inventions and discoveries, and of the decline of war; but nearly all writers on the history of marriage, including great woman suffragists like Mrs. Gage and Mrs. Gamble, maintain that women today hold a worse position relatively to men than they have often done in past history. Havelock Ellis, in his "Man and Woman," page 450, says: "The periods of society most favorable for women appear, judging from the experiences of the past, to be somewhat primitive periods in which the militant tendency is not strongly marked." Burckhardt, in his "Renaissance in Italy," page 397, speaking of Italian women 500 years ago, says: "There was no question of 'woman's rights' or female emancipation, simply because the thing itself was a matter of course." If these statements are true, it is clear that women have gained nothing very startling by centuries of progress.

A few days ago I read an article by Mrs. Pethick Lawrence, a leading woman suffragist, in the *English Clarion*. She told a very different story from Mrs. Harper. She said that while the wages of men had continually risen during the past fifty years, the wages of women had continually fallen. She added that things had now reached such a desperate point that women no longer cared whether they lived or died. She gave a reason why women's wages have fallen. She explained that employment has been taken away from women by law and by public opinion. She mentioned, for instance, that there is now a strong agitation to prevent women from acting as barmaids, although that occupation is better paid and more healthy than most women's occupations. Already a number of philanthropic men and women have had such an influence on public opinion that many barmaids have been discharged, and have been driven into the gutter or the sweatshop.

Why are women's wages falling? Why are they not allowed to be barmaids, or to fill other good jobs? Because they are too "pure."

Men are not "pure," and are therefore qualified to be bartenders or billiard markers, or to fill a hundred other easy jobs. But women are so "pure" that they are hardly fit for anything except to work in a sweatshop in London or Chicago for 90 cents a week. Free-love will wipe out that disqualification. Under free-love both sexes will be equally pure and will have an equal chance to get any well-paid work that is going.

Two or three hundred years ago almost every woman had a chance to become a wife and mother. In England today, in certain large classes of society, not less than half the women are old maids. Millions go through life without ever being kissed by a man. In almost every savage tribe every woman can become a wife and mother, but as a result of centuries of progress the number of those who can do this in civilized countries is becoming ever smaller.

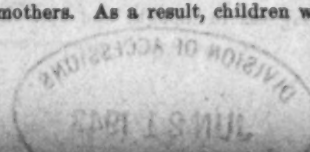
Women have had better luck in America than in Europe. In Europe there are far more women than men, but in America there are far more men than women. Hence American women have a scarcity value and are more in demand both as wives and workers than European women. But this advantage is swiftly passing away. Already in many eastern states women are in the majority. There are now plenty of old maids and underpaid women in America, and there will soon be plenty more. Jack London lately said that there were women working in Chicago for \$1 a week. The press of the country indignantly denied the statement, but one of the leading Chicago dailies investigated and found that there were plenty of women working in Chicago for 90 cents a week.

Mrs. Harper is too timid. To get freedom to do what they please with their own persons women might well risk all that they have gained by centuries of progress, and yet not be very desperate plungers.

Even if we leave centuries of progress out of account, how could freedom hurt women? Could it hurt them economically? On the contrary, many women are at present forced to sacrifice their economic position to get the joys of love and motherhood. Many unmarried women have good, steady, well-paid jobs, sufficient to maintain not only themselves but one or two children; yet society hounds such a woman if she dares even to have sexual relations, not to speak of children. Many such women are forced by their natural desires to marry men who cannot support them, and to become domestic drudges, working twice as hard for nothing as they formerly did for good pay.

Havelock Ellis says that the chief obstacle to the employment of women in the British postoffice is that separate lavatories would have to be provided, which is not worth while in small offices. This is a fine example of the way our present sex system holds down women. Women are kept out of numberless occupations by our prudish ideas. Why in the world should women not be barbers, for instance? I should like to be shaved by a woman, and so would nearly every man. Freedom will open to women a vast number of occupations from which they are now excluded.

I suppose Mrs. Harper thinks that something dreadful would happen to the children under free-love. The best medicine she can take is a dose of European statistics. In some parts of Europe marriage has almost died out among the working classes. In Vienna, Munich and Prague nearly half of all the children born are illegitimate, and they are as well cared for as the children of any other city in the world. The more freedom women get, the more easily they will settle the children problem. When women are not forced by their needs into marriage, and then forced to have children they do not want, they will be able to decide on what conditions they will or will not become mothers. As a result, children will be much fewer,



much better, and well supported at the public expense, without being in any way separated from the mother.

Freelove would be a most blessed thing from the physical standpoint. The amount of disease and bodily misery caused by the present system is almost incalculable, as doctors like Drysdale and Foote have shown. Freedom would make woman once more a healthy animal, like the females of other animals.

What would freedom do for women intellectually? There is one country in which there has always been so much sexual freedom that the whole world thinks of it whenever freelove is mentioned. I mean France. Some time ago the *London Times* said in an editorial that woman's claim to intellectual equality with man depended almost entirely on what she had done in France. American women have had more education than any others, yet America has produced no woman scientist like Madame Curie, the discoverer of radium; no woman artist like Rosa Bonheur; no woman novelist like George Sand; no woman politician like Madame Roland; no actress like Rachel or Sarah Bernhardt; not even a heroine like Charlotte Corday or Louise Michel. All these women, and many other great women, have flourished in France since the confederation of the United States. Is it a mere coincidence that the land where love is so free should also be the land of great women? The two chief French women novelists of the nineteenth century were Madame de Staël and George Sand, and both were among the most open and unabashed varieties that ever lived. George Sand's great delight was to talk and write about her innumerable love affairs. Can it be doubted that their wide experience of life and love stimulated the intellects of these women?

Freelove means chiefly freelove for women. Men have always had a good deal of it, and it has suited them wonderfully well. What has proved such excellent sauce for the gander could hardly do much harm to the goose.

R. B. KERR.

OH, I WISH I COULD!

Yes, I wish I could find words to express, to make clear to others what I see and feel in connection with the great subject of sex—great because underlying all else.

Whitman says sex contains all, and the theosophist uses the terms God and Satan as expressing the right and wrong use of sex. And it is axiomatically true that if sex is the source through which all life manifests, then it is the source through which all power must be evolved.

If sex contains all, then it brings either good or evil, as used rightly or wrongly, for all covers both the evil and the good, health and disease, crime and an honest life, etc. Evolution has climbed the stairway of sex to reach the present point of development, and why should we expect to go higher by any other path?

If I could engrave upon the hearts and brains of all the people these two great truths—to wit, that sex is the fountain of all life, and that, no matter what human law may decree, nature's law cannot be violated with impunity—what a revolution it would make in human life! How it would lift us all in the scale of being, through our respect for that which we have been taught to despise unless sanctioned by church and state.

From the fact that sex is creative, from the lowest grade of matter up to the highest grade of thought and feeling in the highest development of the race, and because of that other fact that as we think so we are and such is the character of what we do, if our idea of sex is low we create a low order of life-aura in our sex relations. In other words, creation depends upon the interaction of the Eternal Two, the male and female principles; but the quality of that which is created on the human plane depends more or less upon our estimate of the creative act.

Those who are experimenting upon plants and animals with a view to their improvement talk of applying the same methods to the human race. There are some things they do not take into consideration, one of which is: the plant and the animal have a more highly developed element from which to draw, as found in the waste which falls from the order of life above them. The human cannot look to a higher order in visible form, and the invisible ones do not throw off waste matter.

We cannot climb a smooth wall. There must be something higher than that on which we stand on which we can place our feet; and in the case of race climbing, race improvement, as there is no higher order of life upon the planet, and as we have reached the plane of I Am consciousness, we must develop the higher element for ourselves and from the fountain of our own creative life. How?

By honoring sex in thought and use. By ceasing, and forever,

the use of those terms that imply contempt. "Animal passions!" We have no animal passions. Our creative desires are human, distinctly human. As well call the creative instinct of the animal vegetable passion. "Animal passion!" Have you ever realized how much of contempt we thus cast upon that without which we should have neither body nor brains? If we wish to really rise in the scale of being we should accord to this wonderful fountain the highest possible honor and demand from it the highest possible use.

The sex act is both physical and mental; thus both a physical and a mental aura is evolved. These auras take their grade, high or low, from the plane of the actors, from the purpose, the thought that prompts to action. In speaking of these unseen but real auras we must remember that the finer forces are the strongest, as evidenced from the fact that the aura called malaria prostrates strong men and women even unto death; and if we would remember that nature acts by general, not by partial, laws, we might find the sources of not only physical but of moral diseases that now escape our notice.

Not long since I read of a village in Russia where the inhabitants were given over to the Cossacks, who killed the men and ravished the women. Remember, please, that sex is creative on all planes, and then tell me what was created when those sex-hungry wolves forced those women's persons till satiated. Terror and unspeakable anguish on one side, rage and contempt for their victims on the other, what could be created but a sex poison, a moral malaria? And the aura, the stench of that carnival of hell, did not stop there. Like the thistledown, it was carried by mental and physical currents far and wide.

There is one prevailing moral disease the malaria for which was not created there—deception, fraud. There was no hiding of purpose, no pretense. Yet the moral atmosphere is filled with aura of deception; and from whence does it come? How do I know that this is so? By the same law that I know the physical atmosphere is full of malaria when malarial fevers prevail. The effect of the invisible but potent aura of deception is equally apparent, but, forgetting what has already been said—to wit, that nature acts by general, not by partial, laws—we fail to connect cause and effect. Moral disease cannot exist without a cause any more than there can be malarial fever with no malaria in the atmosphere.

Whence does this diseased moral atmosphere come? Can terror, mental and physical agony, coupled with the burning heat of perverted passion, generate the elements of moral or physical integrity? But for the mutual, loving unions which radiate health and happiness, our race would soon perish; but in so-called civilized lands a large proportion of such relations must be kept secret, must be hidden from the prying eyes of those who place law above love; and an element of deception is generated, thus adulterating what would otherwise be an unmixed blessing.

But this Cossack hell of which I have spoken is but one of many. They exist more or less whenever there is war; and more, every marriage bed unsanctioned by love is a miniature hell in which the elements of disease and devilry, if not devils in fact, are generated; and yet we wonder that our prisons and asylums are filled to the overflowing and that disease is everywhere.

There is but one way to remedy these things, and Christians themselves declare it while they strangle its full meaning. "The seed of (the) woman shall bruise the serpent's head." It is true. Only through the full freedom of woman can the race overcome. By this interpolation of an extra "the" and confining the meaning to a personality born of woman, she has been robbed of what is rightfully hers. Here again man has failed to see that nature works not by partial but by general laws.

Personalities cannot save, cannot remove effects while causes remain untouched. Love is counted the redeeming power as manifested through Jesus, and what has 1900 years of it accomplished? Love will become the redeeming power when woman is wholly free and there is only the love aura generated in the sex relation. This is why I demand unqualified freedom for woman as woman, and that all the institutions of society be adjusted to such freedom. No really free woman will submit to an unwelcome embrace. Love, and love only, will be the sanction, and when the physical, mental and moral atmospheres are filled with the love aura of mutual sex relations there will be nothing to generate the evils which now prevail.

Oh, yes, I know that the idea of such freedom as we who see these principles advocate is terrible to the general mind, and so was the idea of the freedom of blacks to the slaveholder; but results have not justified his fears. Permit me here to relate what I know to be true.

In a community where motherhood is honored for its own sake

DIVISION OF ACCESSIONS

JUN 21 1943

and love is considered sufficient reason for its existence, a young woman became pregnant. The parents did not frown; her lover continued to visit her, and on her birthday her young friends gave her a surprise party. When her child was born both grandmothers were present, and all was harmonious. Now these illegal parents have two fine boys, a home of their own, and are entirely devoted to each other. What of the influence upon the young people of the place, do you ask?

There have been no more cases of the kind, nor will there be until the love that warrants parentage draws the right couples together. The young people there have been well instructed, and, being given the freedom which stops short of parentage, there is not the sex hunger which, by blinding the judgment, brings undesired results. In the freedom allowed they gather enough to prevent abnormal hunger while they learn whom they want for companions, thus preventing the mistakes that are made under the rule of repression in which the lack of legal sanction is considered an eternal disgrace to the woman.

I do not believe there is one young man in fifty who deliberately ruins, as it is called, a young girl. It is the strength of a mutual desire which becomes nearly if not quite irresistible. If all young men were treated as was the one in the case related, the man would seldom if ever forsake the woman.

If those who set law above love could see what they are doing they would stand appalled—could see how many innocent, loving girls they thus drive to prostitution; how many murders of the unborn, and of husbands and wives who, seeing no other way out and driven to frenzy by uncongenial relations, kill the legal companion. The attempt to hold the mightiest force in the universe to a given channel always has been a failure and always must be; but those who attempt it seem unable to learn their lesson.

Again I say, there is only one way in which the sex atmosphere can be purified from all uncleanness, and that is to secure the conditions under which only love relations will be held, and in order to do this woman must be absolutely free! When man yields this and no longer casts contempt upon that which gave him being, race improvement will come as naturally as the sunshine. Can "animal passion" beget human beings? Man's desire to create, maybe, is often crowded down to a low human plane, but, I reassert, it is never animal. The lack of respect due to the highest creative force upon the planet is nowhere more apparent than in the terms animalism, animal passion. How can the race rise to a higher plane under such an estimate of that upon which human life depends?

Women should not be bound, for unwilling submission is a violation of nature's law. Only love relations are pure. Such relations can be secured only by yielding to woman the absolute right to herself. With only love relations between the sexes, the purity, strength, vitality of the atmosphere arising therefrom would render the race impervious to disease.

Preposterous! do you say? The Christian's Bible prophesies all this and more, and if there is any method of race climbing except upon the ladder of sex I have not found it. Those who have taken in a title of the meaning of the axiomatic truth that sex is the fountain of all life, not a part, will not say preposterous.

I have often asked physicians, of both sexes, and other intelligent persons the following questions: "If woman, no matter whether diffusive or exclusive in her love, never received the sex embrace except when she desired and from whom she desired, would there be such a thing known as sex disease?" The reply has always been a prompt "No" except in one instance, and that was a country physician, and he said: "I have not thought upon the subject."

But what have we now? Our best physicians, specialists in this line, tell us there is not one family in ten free from a taint of the vilest disease known. And how does this come about? The irresistible tide of sex life forces men of strong natures who have no other outlet to visit public women; then, becoming diseased, they visit the doctor. He applies his remedies and tells them they are cured; but they are not. The poison remains in the blood and manifests itself in various ways not supposed to be connected with the original cause. They marry and children are born with the taint in their blood, and this diseased condition often descends to the third and even the fourth generation.

Another statement of facts—but when taking them down I forgot to take the date; it was somewhere between 1880 and 1890, at a meeting of the Society of Medical Jurisprudence in New York City. Dr. E. D. Benn made the following statement:

"I find from statistics taken for the year 1857 that 14,770 persons were treated in the public institutions of New York City for

syphilis, and that was considered about one-fourth of the number treated in private practice."

This estimate was made for Kings county, in which are the cities of Brooklyn and New York. Dr. Benn could find no later statistics, but the disease has doubtless kept pace with the increasing population. And please remember that physicians are pledged to keep the secrets of their patients; consequently as long as the disease can be kept within bounds it is no bar to respectability, no bar to marriage which curses coming generations.

Here is race suicide for you. It is to prevent all this that we demand unqualified freedom for woman. With only mutually desired sex relations there would be no sex disease, and with woman really free there would be no other.

In the light of such facts the freedom of love, free love, is not the vile thing it is supposed to be. LOIS WAISBROOKER.

WHAT CHILDREN SHOULD BE TAUGHT.

When we come to the consideration of the question of sexual physiology in regard to the young, we find how little is known of the subject among their guardians. "There is too much talk about sexual matters nowadays," said a lady of my acquaintance the other day. For my part, I cannot understand how there can be too much grave discussion of the most vital of human concerns. Another woman, and a mother, once remarked in my hearing, "I hate to think of the physical side of love." I urge most earnestly that the influence of these misguided persons is as pernicious as that of the debauched libertines who find pleasure in corrupting children. It is mothers of this narrow judgment who attempt to train their children in utter ignorance of sex, a system that leaves the child's mind exposed to the contamination of surreptitious talks with servants and others. I grant that the question is a difficult one, more difficult, perhaps, than that of religious teaching. Still, deception must be cautiously avoided, and the more we make mystery of the matter of reproduction, the more curious will the child become. Most young children are satisfied with such explanation as the mother suggests, but boys and girls near puberty might be taught more explicitly with advantage.

I would inculcate modesty by every possible means. But, in my opinion, we pervert the child's mind at the outset by teaching him to think that the generative organs are under a kind of curse and ban, and that they are intrinsically "nasty." Such teaching is the outcome of Christian asceticism, and I am firmly convinced that it is a source of much evil. A species of contempt for wonderful organs, wonderfully adapted to noble processes, is thus engendered in the child's mind, and with this contempt there arises a tendency to prurience of thought, which grows apace at puberty, and ultimately develops into the sheer indecency that sees gross images in a thousand objects and gloats perpetually on the impure. Proscribe questioning and clean speech on sexual topics, and you immediately set up an irrepressible, more or less morbid curiosity. Many parents have a dread that physiological instruction will "destroy the poetry of love." There is not a greater fallacy. Is the pure white water-lily rendered the less lovely in your eyes because you know that its roots take hold of black river mud, composed of decayed vegetable matter? Science fosters admiration and respect for physical function, for the mating of men and women and the procreation of babes. It is clean, sane, and on the side of moral improvement. It is ignorance that destroys the poetry of love and life.

The potential influence of the mother over her sons is great. Unfortunately, such influence is rarely exerted. The reason will be found in the following passage from Mrs. Mona Caird's article on "Ideal Marriage":

"As a rule the best influence in a boy's or a young man's life comes to him outside the home. He is respectful to, and perhaps fond of his mother, but he does not (poor fellow, he cannot) trust her as a friend. She knows nothing, understands nothing. She has close-set, harsh little ideas, trim little maxims, wise little copy-book precepts to suggest as solutions to the hard problems of life."

This, alas! is only too true in very many instances. Women as a sex refuse to discuss certain topics; they deliberately prefer ignorance, or at best content themselves with quarter-truths. There is undoubtedly some validity in their excuse that many men wish them to be ignorant—innocents and babes in understanding; but as the tendency is now towards rebellion against masculine domination, it is to be hoped that women will speedily exhibit independence of thought in this direction, and acquaint their minds with facts about "the hard problems of life." They will then be better able to instruct and guide their sons and daughters.—Henry Mansell, in the *Free Review*.

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THE PIONEER ADVOCATE OF EUGENICS IN AMERICA.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

Subscribers who did not receive a copy of No. 1073 will please notify us. The paper was mailed at the usual time, but through some unaccountable delay city subscribers got their papers a week late.

THE CAMPAIGN OF EDUCATION.

Now that the campaign of partisan politics, which means a campaign of passion and prejudice, is at length ended, it is sincerely to be hoped that the much-talked-of "campaign of education" will now begin, and begin in earnest.

But how? What are the essential elements or factors of a campaign of education?

The word education is derived from *educere*, "to lead out." If this be the true meaning, then the business of the educator is not to cram or stuff his pupil with ideas, but to bring out what is already in the mind of the person taught. Education should not be a "pouring-in" process, like pouring water into an empty pitcher, but rather a drawing-out process—a waking up, a developing, a suggestive process.

The old Greeks understood this matter better than we. The word *pedagogue* means a "leader of boys"; one who *guides*, not one who *crams* another with his own thoughts or with the thoughts of a past generation; a boy among the boys, but who, having had larger experience, can show his younger companions how best to explore the fields of knowledge.

Didactic education, authoritarian methods, dogmatism, in religion, in politics, in social science or morals—these methods are well suited to make a nation of masters and slaves such as we now have, but they can never produce a commonwealth of equal citizens.

The greatest of all errors, however, in our educational system is the ignoring of the feminine element, and especially in the subordination of the *mother*, as factor in the social or ethical equation. Our religions are masculine; our politics, government, are for and by men alone; and so likewise our colleges of learning, until a comparatively recent date, have been for boys and men only.

And even now the opportunities for obtaining knowledge on subjects the most needful for girls and women are narrow and meager. The knowledge of the duties and responsibilities of motherhood, and especially the knowledge that pertains to the uses and the abuses of the sex-nature, is systematically withheld from girls—except the few who expect to make the medical profession their calling in life. The popular impression seems to be that the best preparation for wifehood and motherhood is childlike ignorance of sex, its nature and functions.

It is much the same with sex-education for boys. Our "physiologies" for schools, while describing and giving minute instruction how to care for the respiratory apparatus, and also the digestive and circulatory systems, ignore entirely the reproductive. So true is this that a pupil may graduate at the high school of any of our cities and not know that there is any physiological difference between a girl and a boy. And yet, when we remember the suffering, the misery, the degeneracy, the insanity and the idiocy that arise from misdirected sex-power, it would seem that of all the departments of human knowledge this is most important.

Sexology, then, or sexologic science, from LUCIFER's standpoint, is the most necessary part of the primary education of each human being, and especially of the education of girls, the prospective women and mothers of the race, for the simple reason that woman as woman is the greater sufferer from the effects of ignorance, misdirection and abuse of the reproductive system, and because woman as mother enshrines in her physical organism the "creatory" of every new human being, and hence the effects of ignorance and misdirection on her part will have a more disastrous effect upon offspring than will like ignorance and error on the part of man.

Here, then, as some of us see it, is the greatest need for a campaign of education. A campaign not merely to teach woman how best to build, and how best to guard the interests of the unborn, but rather a campaign to rouse woman to a sense of responsibility to her helpless charge. A campaign that will make her so discontented with present social, economic, industrial and financial conditions that she will refuse to accept the cooperation of man in the work of reproduction until a radical revolution, not merely a political revolution, gives to the mother and to the prospective mother conditions under which she can do her best work in child-building, which work, it needs no argument to prove, takes precedence of all other human industries in magnitude and importance.

Patriek Henry said he knew no other guide for his feet than the lamp of experience. The experience of mankind shows that governmental systems are neither better nor worse than the people who make or who *endure* them. If, then, we would have better governmental systems we must first have better people. To have better people we must look to the primary education of the people, since earliest impressions are deepest and most permanent. The education of the nursery and primary school builds character, but there is an education still more primary and still more important, and that is the education of, or in, the *creatory*. And since woman as mother is the only teacher of this most primary of all primary schools, the first and most important thing to do in any campaign of education is to arouse woman to a sense of her responsibility in the work of education as well as in the work of creation.—Moses Harman, in LUCIFER, Nov. 13, 1896.

Mankind as a body is ungrateful, and will not thank you for benefits conferred nor see your good intentions to serve it if you step out of the beaten track. The sound reformer has no other encouragement than to bequeath his merited caresses to his senseless memory, or to enjoy them in anticipation. His patrons live not with him, but are to be his posterity, and from those persons with whom he lives he finds more of insults than of gratitude. * * * The life of a reformer would be intolerable if there were not some keensighted individuals who can see his ends and appreciate his motives, and who are bold enough to encourage him to proceed, and honest and benevolent enough to assist him.—Richard Carlile.

Whosoever designs the change of religion in a country or government, by any other means than that of general conversion of the people, . . . designs all the mischiefs to a nation that use to usher in or attend the two greatest distempers of a state—civil war or tyranny; which are violence, oppression, cruelty, rapine, intemperance, injustice; and, in short, the miserable effusion of human blood, and the confusion of all laws, orders and virtue among men. Such consequences as these, I doubt, are something more than the disputed opinions of any man or any assembly of men can be worth.—Sir William Temple.

A VICTIM OF THE POSTAL INQUISITION.

MOSES HARMAN, EDITOR OF LUCIFER.



Today Moses Harman is 75 years 11 months and 1 day old. He has served 185 days of his sentence to imprisonment for one year at hard labor.

His crime was the admission into LUCIFER of a serious discussion of the marital relations of men and women.

One of the two articles on which prosecution was based was written in criticism of LUCIFER and was published because the editor believes that only through free expression of opinion is the truth to be reached.

The other article was written by an elderly woman, a mother of several children—a grandmother as well—in advocacy of self-control by men and women.

Address personal letters to Moses Harman, 5326, Box 7, Leavenworth, Kan. Purely private subjects should be avoided, as all letters are read by prison officials and withheld if not approved. Do not ask questions requiring answer. All such questions, matter pertaining to LUCIFER, changes of addresses, etc., should be sent to the office, 500 Fulton street, Chicago.

LETTER FROM THE EDITOR.

U. S. P., LEAVENWORTH, KAN., Sept. 2, 1906.

My Dear Lillian—Glad to know that the home folks have not been prostrated by the hot weather. Here the mercury did not rise above 90, and Kansas breezes kept us fairly comfortable in the hospital. For several days just passed the showers have kept the temperature about right.

Of foreign letters received within the two weeks just past I thankfully acknowledge: Arthur Wastall, East London, South Africa, one, in which he says he tries to write me each month. This is the third, I think, from him since I was sent to Joliet, six months ago. He says he sent me picture cards of South African scenery. These did not reach me. Please ask him not to get discouraged. His letters and cards have not been forwarded from Joliet, but may yet arrive. Please ask him to write for us some account of the life and work of Lady Florence Dixie, to whose memory we owe much. Too bad that no mention of her death was made by us at the time it occurred.

From K. Koga, Kagoahima, Japan, comes a very good letter, in broken English, yet plain enough to be understood. Write him and send him the paper, addressed to the "Seventh High School," as above. From George and Louie Bedborough, of London, now on vacation at Christiania, Norway, I have received six picture cards, written at the old home of Henrik Ibsen. Glad to get clipping of poem by Herman Scheffauer in London *Clarion*. Think you might send me clippings from our home publications frequently without giving offense.

Other letters and cards from friends nearer home, with thanks, I have received since last writing: J. E. Boultenhouse, 5; O. H. Stone, 1; Annie E. Parkhurst and Henry M. Parkhurst, 2; S. R. Shepherd, 1; M. H. Coffin, 1; George B. Wheeler, 1, and clippings from Sunday *Record-Herald*; Thirza Rathbun, 1 (and second copy of poem, "And How Is the City?"); Olive M. LaBarre, 1; "The Chaplain," A. Johnson, 1; Ada Morley, 1; Albert Wichman, 1; Philip Peabody, 4; James Myers, 1; J. Allen Evans, 1; Sara C. Campbell, 1; W. P. Austin, 1; C. N. Greene, 1.

Glad you are going to send me Sunday *Record-Herald* regularly—one copy received. "Old Melodies Spiritualized" received from H. W. Boozer, the author. Book of songs received from J. F. Ruggles.

Of magazines, have received for September, *McClure's*, *Cosmopolitan*, *Everybody's*, *Physical Culture*, *Tomorrow*; for August, *Appleton's* and *Cosmopolitan*. Also four copies of *Woman's Tribune*.

Have you read "The Woman Who Toils," by Bessie and Marie Van Vorst? I consider it one of the best books in the prison library list. Have you read Jack London's books, "The People of the Abyss" and "The Call of the Wild"? I read these in Joliet prison, and since I came here have read his "Son of a Wolf" and "The Sea Wolf"—prison library books. London wields a powerful pen, and when he tells of what he himself has seen and heard I like to read it; but when he draws on his creative fancy for pictures like that of the captain of the "Ghost," a piratical schooner in the "sealing" business, I am repelled, not to say disgusted. "Wolf Larsen" is more than a "Sea Wolf;" he is a second edition of Milton's "Prince of Devils." With superhuman strength, superhuman cunning and courage, utterly devoid of conscience or sympathy for suffering, he is the incarnation of egoistic, individualistic, materialistic selfishness or greed.

Was it because the modern socialistic propaganda needs a "devil," a "bogie," to scare people into being good—good "collectivists" or good socialists—that such a monstrosity should be created?

John Milton was a theologian of the puritanic school or cult. Puritanism needed a devil, a personification of the power of evil. John Milton seems to have undertaken to supply that need, that demand, in the hero of his world-famous epic, "Paradise Lost." To do this he gathered up the traditions of the "elders," the various writers of the Christian scriptures; also the imaginings of the "father of the church," and out of these he constructed a wonderfully realistic story. To get a striking name for his hero Milton was guilty of a gross perversion of the scriptures he professed to believe and honor. In the fourteenth chapter of Isaiah, beginning at the fourth verse, the prophet is directed to "take up this proverb against the king of Babylon." By a bold metaphor, in the twelfth verse, this king of Babylon is addressed as "Lucifer, son of the morning"—the ancient and etymologically correct name of the Morning Star. In no proper sense does the name apply to the personification of evil.

Like too many other modern writers and speakers, Jack London follows Milton in his unscholarlike, not to say dishonest, perversion of one of the most beautiful and inspiring names and symbolisms of astronomic science. Milton was too good a scholar not to know better, but in the case of many of his imitators it is a sin of ignorance rather than of intention.

To all who care for the truth of this controversy I would respectfully commend Webster's unabridged dictionary, edition of 1886, page 792, where this use of the name of Lucifer is called "one of those gross perversions of sacred writ," etc.; also see page 1621 of the same volume: "Lucifer is no profane or Satanic title," etc.

I like Jack London and think him a wonderfully strong writer; hence all the more I regret that he puts enmity between the two principles on which all human progress rests, viz: individualism and socialism. All of us are both individualists and socialists!

Am slowly mending, I think. With love always, M. HARMAN.

Here's freedom for him that wad read;
Here's freedom for him that wad write;
There's nane ever feared that the truth should be heard
Save them that the truth wad indict. —Robert Burns.

WHAT WE HAVE LEARNED OF HEREDITY.

Every one knows that there is a resemblance between parents and offspring. To what extent is this common or necessary, and what laws govern its transmission? These questions were wrapped in mystery until recently, but today we are beginning dimly to surmise some of the answers. The present state of our knowledge, most of which is only a few years old, is summarized by Prof. L. Cuénot, of the University of Nancy, France, in a lecture printed in the "Revue Scientifique" (Paris, April 28). Says the speaker:

"The fact must be insisted on that the substance of the new individual is the sum of the two germs furnished by the parents. Now there is no doubt that our good qualities and our defects are both dependent on our material structure. . . . Education and the influence of environment may perhaps modify this heredity, but to what extent? Here is the grave and difficult problem of moral responsibility which confronts us so often in the courts and in society.

"This hereditary descent of all sorts of characteristics has long been noticed. . . . It has been felt that there must be rules to regulate it, and attempts have been made to discover them. . . . Of recent years the application of the experimental method has thrown a bright light on these phenomena. The common gray mouse and the white or albino mouse are both well known. When these two forms are crossed the offspring are like the gray parent, and we may say that there is 'dominance' of the gray characteristics; the white is hidden by the other and is 'dominated' or 'latent.' But continue the experiment; crossing two of the hybrids, we have not only gray mice, but also white ones, fewer in number. If the crossing be continued we find that there are always three grays to one white.

"How shall we interpret this? Here is one hypothesis: The parental elements cannot fuse together; they remain separate, half being gray (G), half white (B). When we cross the hybrids we may thus have four combinations:

Gray \times gray (GG).
Gray \times white (GB).
White \times gray (GB).
White \times white (BB).

These four combinations will give the following results:

Gray \times gray = gray of pure breed.

Gray \times white and white \times gray = gray of impure breed, like the parent hybrids.

White \times white = white of pure breed.

We may express this result more briefly as follows:

$GB \times GB = 1 GG + 2 GB + 1 BB$,

which corresponds to the results of experience. Crossing a gray mouse of impure breed, containing the white breed in the 'latent' state, we have an equal number of grays and whites. . . . This is because only two combinations were possible:

Gray \times white = gray of impure breed (GB).
White \times white = white of pure breed (BB).

"Very long and delicate experiments give results that conform so well to the theoretical predictions that there must be some truth in the hypothesis; the phenomena seems widely extended both in the animal and vegetable world. . . . If it be true, man has the wonderful power of being able to transmit to his children not only his visible 'dominant' qualities but equally a host of latent characteristics that he may possess."

This fundamental experiment is due to Gregor Mendel, an Austrian monk, who made it in 1865, but it passed unnoticed until 1900, since which time it has been thoroughly investigated and has brought posthumous fame to its author. The "Mendelian" type of heredity, which it represents, appears to be the most frequent, as it is the simplest. There are others, however, Mr. Cuénot tells us, that are more complex. One of these represents the crossing of a white, red-eyed mouse with another red-eyed mouse having a tawny yellow coat. Says the author:

"We should expect to find hybrids all with red eyes, like the parents, and with yellow or white skin; but this is not the case. The result is rather paradoxical; the descendants all have black eyes, gray backs, and whitish bellies, while their eyes are certainly larger than those of their parents. . . . Instead of presenting the phenomena of 'dominance' the parental characteristics have combined to produce a new result. . . . When crossed again these hybrids produce a strange variety of forms: (1) Black mice; (2) gray mice with whitish bellies like their parents; (3) white with red eyes like one grandparent; (4) yellow with red eyes; (5) pearl-gray with red eyes. These have fixed numerical relations, which appear to be as follows: Of sixteen young ones we have eight with black eyes (two black, six gray with white bellies) and eight with red eyes (four white, three yellow, one pearl-gray). There has taken place a separation of characteristics and also a decomposition, resulting in absolutely new forms."

Thus, the writer tells us, we are beginning to understand some of the rules of heredity, and already we are enabled to explain a few facts that have bothered students in the past. For instance, there is atavism, or the sudden appearance of a characteristic of a long-forgotten ancestor. According to modern ideas, it is not necessary to suppose, as Darwin and Weismann do, that an actual portion of ancestral substance has been transmitted along the line of descent; the atavism is due simply to a combination of germinative elements that reproduces a former combination. The interest of these researches, the author notes, reaches beyond the field of pure science. It is of vast importance in daily life, in the study of history, in the practice of medicine. Personal traits, the ability of a statesman, the taint of disease in a noble family—all follow, doubtless, the law laid down by Mendel. In closing, Mr. Cuénot gives us this practical advice:

"Almost every one has either visible blemishes or latent tendencies to disease, which last are as important as the first from the point of view of transmission, as we have seen. If you wish, so far as you can accomplish it, that your children should remain untouched, avoid marriage with families that have blemishes or tendencies similar to yours. I am fully aware that advice is easier to give than to follow; man, who has been applying for centuries processes of selection to his domestic animals, has not understood that he might apply the same to his descendants with advantage. Nevertheless, robust health and a safe inheritance are better than a big dowry, as we may well believe."—*Literary Digest*.

DO WE GROW CONVENTIONAL WITH AGE?

I was just reading a letter from a friend, who quotes Ella Wheeler Wilcox as saying that "All men as they grow older tend toward respectability more and more. The paramour does not hold that position in the eyes of the world; hence a man tires of her."

Now, I don't just dote on Ella. She is just a little shallow. She used to write passionate poetry that was just on the verge. Then she married a millionaire, and since then has set up to be spiritual adviser to the world in general on the syndicate plan. Men do not grow more conventional as they grow older. Most men—and women, too—are conventional in their beliefs. They are sheep, and follow in the beaten track. But in youth passions are strong, and as passion often clashes with conventionality, the weaker impulse goes to the wall and passion wins. In that case the parties may profess unconventionality, but at heart they think they are doing wrong. As they grow older and passion cools, people such as this profess to have changed their views and become "respectable." As a matter of fact, they always were *sheep in wolves' clothing*, to transpose the old metaphor—sheep in that they naturally followed the beaten path. The man and woman who are liberal from conviction do not grow more conventional as they grow older. We do not hear that George Eliot and George Henry Lewes respected or loved each other less as they grew older. On the contrary, Herbert Spencer, in his "Autobiography," says of them:

"So far as I saw (and I had many opportunities of seeing) they exceeded any married pair that I have known in the constancy of their companionship, and his studious care of her was manifest. I remember that on one occasion when, perhaps during a temporary mood, I had been saying that, though possessed of so many advantages, I valued life but little save for the purpose of finishing my work, they both of them ascribed my feeling to lack of the domestic affections, and simultaneously exclaimed that their great sorrow was that the time would soon come when death would part them." (Vol. 2, p. 375.)

Ella spends a good deal of her time finding reasons for tying us tighter to Mrs. Grundy's apron-strings. Men who are liberals from principle respect their paramours as much after they get older as they did when they were younger. It is only those who never were liberals at heart who feel otherwise. Mrs. Wilcox's statement is only in line with the general Christian position that all freethinkers recant on their death-beds. This accounts for the stories of the death-bed conversion of Voltaire, Tom Paine and Ingersoll. They are the outcome of the conventional mind which cannot grasp the idea of liberality in thought. They believe in their hearts that all liberals are hypocrites, because the conventional or sheep type of mind cannot grasp the idea of any broader mental horizon than its own.

Louisville, Ky.

W. C. COPE.

A widow was surprised weeping over the tomb of her dear husband. "Ah, signora, your tears will not bring him back!" "That is just why I am crying."—*Il Mondo Umoristico*.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Mrs. M. E. B., San Jose, Cal.—I have known your father for many years; met him first at Clinton, Iowa, at the camp, where I first subscribed for LUCIFER; have always felt an interest in the cause it advocated, knowing full well how much better the world would be and how much more happiness if the teachings of LUCIFER were generally understood. You will please find enclosed \$2 to apply on my subscription.

Dr. JULIET H. SEVERANCE, Chicago.—I met a speaker at Clinton Camp who is able, radical and fearless. She is not posted on the postal tyranny. I want to send her documents, but have sent all I had away. I would like you to send her Wakeman's and Post's letters and any other documents you think most educative on that line. She is pretty well posted on the sex question. LUCIFER is none the less interesting since its editor is away.

W. C. COPE, Louisville, Ky.—I inclose a clipping from the "Literary Digest" showing that heredity is not a matter of blind chance but can be predicted with a good deal of certainty and controlled by the exercise of forethought. It is a hopeful sign when our popular magazines publish articles such as this and Burbank's article in "Scribner's." When the people become educated persecutions like that of your father will become impossible.

J. W. GRIGGS, Fargo, N. D.—I have been off on a three weeks' trip to North Dakota. Stood a day or two ago looking at a field of grain where, when the reapers started in with the machines, they would make one trip to the end and only get back at night. Have been reading a booklet by a friend of mine, Mr. George L. Rusby, of New York, that deals with the land question and single tax, and makes one wonder what our children and their children will have to contend with soon.

L. E. STARR, Pepperell, Mass.—I did not know that my subscription had run out and I am very glad to send the check for its continuation and wish I could increase the check a hundredfold. I know you are fighting a battle for humanity and have to suffer for your advanced ideas. God bless the advance beings who light the way! I think I owe my knowledge of your paper to Comrade John North, of Boston. Unless I die or become demented I wish to see the paper as long as it continues to carry out its present policy.

EDWIN C. WALKER, New York.—I suppose that if the unanalytical hater of the word "pardon" should find in a newspaper an article headed, "The Beef Trust in Australia," while the entire article was devoted to tulip culture in Holland, she would insist that the heading exactly described the article. The word "pardon" in the instance under discussion was, as I said, a mere technical formality which meant nothing to the framers of the document it headed, the intention and attitude of the writer of the petition being found in the document itself.

J. W. KELLEY, Marion, Ind.—When you write your father please give him my love. I often think of what he is suffering for the cause of freedom. Some day humanity will erect over his tomb a monument around which the people will often assemble to do homage. The world has always crucified its saviors, and the end is not yet. The annual camp meeting of the Indiana Spiritualist Association was held at Chesterfield, Ind. I was delighted to find the grounds, which are very beautiful, in the control of people who are well educated in the philosophy of both spiritualism and freedom. It's a good place to rest and recuperate.

A SCOTSMAN.—By all means keep on printing our grand old man's picture until such time as he removes it himself, and why not, by way of contrast, insert on the same pages a picture of Theodore Roosevelt—one of those which show him engaged in his favorite blood-sports? It would have been somewhat of a degradation to have your father sue for or accept "executive clemency" at the hands of such as he. The creatures he "pardons" are traffickers in girlhood, like Bob Smith, whom he let loose on society when governor of New York. This protected criminal with an awful record was again

before the courts a couple of months ago, this time for the abduction of young girls and holding them in brothel slavery, when Judge Cowling sentenced him to twenty years in the state prison. To my thinking the death penalty, if righteous anywhere, is for such as he.

FREDERICK E. PALMER, Brookline, Mass.—Your letter to Emily P. B. is before me, under date July 16. She has been away from here for two years, having had to take an invalid mother to California. She introduced LUCIFER to me many years ago, for which I am very thankful, my life having been broadened and purified by your father's noble writings. I have paid the subscription during all those years, although the paper up to now has come in her name. I enclose \$5, which you may apply to any use you wish outside of a year's renewal of subscription. With most affectionate regard for your father in his persecution and best wishes for the paper.

J. G. HUNTER, Sheridan, Wyo.—I do not want the paper to be forced to succumb, for I am strongly interested in doing what Mr. Harman would wish, as I have the highest admiration for his courage, so I enclose a trifle in this, to be used for whatever you think best; although if it could be used to make the condition of Mr. Harman more comfortable I think I would rather have it invested in that manner than in any other; but possibly he would rather have it used to benefit the paper, so use it as you think best. Would have written to Mr. Harman, but do not expect my letter would pass the officials of the prison. Would like to have a photo of Mr. Harman and grandson. Yours for freedom.

A. TYLER, Springfield, Mo.—I am heartily in sympathy with the lofty ideas of LUCIFER, and if I was financially able I would send more than the \$1 herein inclosed. While the sex problem is of vast importance, it is only one of the thousand ills we are subject to under the reign of capitalistic brutishness called, by those who administer it, law. The money power knows nothing but to strangle every free thought and keep the common people in ignorance. Their agitation against "race suicide" is merely for the purpose of replenishing the child-slave market, as a stockman advises the breeding of more mules if he is a purchaser for the cotton fields. I am glad your father is at Leavenworth and got away alive from Joliet.

ARTHUR WASTALL, 3 Amalinda Road, East London, Cape Colony.—No. 1068 is just to hand. I am relieved somewhat to learn by it that your father is making the best of his untoward conditions, and that there is now every likelihood of his pulling through triumphantly. To such as he even defeat means simply "reculer pour mieux sauter." I note, too, that he has at least received one of my monthly letters. It will rejoice him to hear how his hands are being strengthened by the formation of such societies as the one of Sanitary and Moral Prophylaxis of New York, and the Anti-Puritan League of London. Comstockism must expect to get some pretty hard hits from those quarters, I'm thinking.

I was glad to see Thomas Hardy's poem to an unborn pauper child in your last issue. It has suggested to me a way whereby some at least of the great army of "unwanted," which would seem to be daily increasing, might find the "health, love, friends, scope in full" and all that Hardy dare hope for them on arrival here. The affair is comparatively simple, given the coöperation of a few energetic organizers. Let a Harman colony be founded where land and the means of subsistence are cheap, such as on the high and healthy table lands of British East Africa. The "illegitimates" of Johannesburg alone, now for the most part done to death before or shortly after birth, and if allowed to live, certainly deprived of proper parental love and training, would furnish child colonists in plenty to make a start with, and if proper care were exercised in the selection of adult members, and the concern run on lines that Moses Harman would himself approve, I see no reason why successful results should not be obtained. Children of white parents born on the Kikuyu plateau, which is 8,000 feet above sea level and 360 miles from the coast and now reached by rail, have rosy cheeks, which speaks sufficiently, I think, of the suitability of the climate, although the latitude is but 1 degree below the equator.

Are there none amongst LUCIFER readers who will join me in some such an effort to practicalize our ideas of freedom here in Africa? I have visited this spot, which Dr. Theodore Hertzka selected as the site for the Freeland scheme, and know of none in the world better suited for this project of perpetuating in a practical manner the memory of the man who is now suffering deprivation of liberty in order that we may enjoy it the more. He cannot be much longer with us at best, and it would be fitting that some such a sur-

prise should be prepared for him on his liberation a few months hence. This is but a throw-out; let those who have better and more matured plans come forward with them, but let us act at once. It was Goethe who said:

"Are you in earnest? Seize this very minute;
What you can do, or dream you can, begin it;
Boldness has genius, power, and magic in it.
Only engage, and then the mind grows heated;
Begin, and then the work will be completed."

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